

The *AMERICAN FRIEND*

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An Editorial

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CHRISTIANS AND THE KORAN

By ELIZARETH FRINK MCCAIN

When Moslem refugees, uprooted from their homes and emptied helter-skelter in the narrow Gaza strip, petitioned the American Friends Service Committee for tents to be used as mosques for their worship services, the question was posed, "How best to serve the principles of Christianity, and of good will and brotherhood, without one being sacrificed to the other?"

The Church of England faced the same question in their mission in Cairo, Egypt, when they were asked to supply the Koran to children in the mission-sponsored elementary schools.

In due course, the Moslems received their tents, the hundreds of Egyptian children were supplied with copies of the Koran.

Were the principles of spiritual compulsion behind the work of these Christian organizations compromised? Hardly.

These gestures without doubt did much to promote the spirit of tolerance and brotherhood.

Homeless and suffering human beings, lacking even the bare necessities of life, cannot be expected at the same time to discard overnight the deeply rooted religious values of their people. That there was a spiritual drive present—whether based on beliefs we can agree with or not—was a condition well worth encouraging.

It is a matter of record that when a Service Committee team went into Ludwigshaven, Germany, after the Second World War, there was in the community only one person who had come in contact with Friends and been influenced by their beliefs. Today there is a small but active group of German Friends in Ludwigshaven, although the work of the Service Committee has long since been completed and the team has withdrawn.

We cannot hope for large-scale "conversion" among the non-Christian peoples to whose needs we minister. That

would involve an abrupt discrediting of their own long-held beliefs that would serve more to destroy their belief in the power of spiritual motivation, whatever its source, than it would advance the cause of Christianity.

We can make our strongest appeal, render our greatest service, through the simple acts of brotherhood and sympathetic understanding, holding to the persistent application of Christ's own method, which was one of humility and gentleness.

Our test lies in the ability to follow up, in the continued efforts to apply our convictions in such a manner that those whose physical needs we serve will begin to be moved and inspired by the spiritual drive that brings us to their aid.

FORKED STICK AND RAM'S HEAD

By DOROTHY S. PITMAN

Dorothy Pitman, Friends missionary in East Africa who serves as THE AMERICAN FRIEND'S African correspondent, has a rare gift of ability in capturing the atmosphere of situations. Rarely would a Christian convert be able to change so readily from his inherited ways as does the person in this story. The work of a mission usually finds much slower response, but this story reveals the new spirit that is coming to East Africa under the guidance of Christian missions.

At the foot of Mount Elgon, where Kenya borders Uganda, is a small clan of the Kitosh tribe called the Buguan. It has scarcely been touched by Christianity and many of the members carry on customs as old as history, and their gods are as blindly worshipped as they were centuries ago. This area is some eighty miles or more from the Bible Institute in Kaimosi, our central station, but Leonard Wines felt that the need there was so great that he must take some of the Bible students to visit.

They were made welcome in the

mud and thatched house of one man who was glad to have visitors. He and his wife listened attentively to the message of love and salvation through Jesus Christ. The gospel was eagerly accepted for it freed them from the bonds of superstition and fear that had always bound them. They had much to learn and after having prayer together, the new convert asked what he must do with his old gods. The fetishes were burned, but still he was not satisfied.

He said, "We have had several children, but all have died except this one baby. Look." He showed them a forked stick fastened to the post by the door. "This stick was the god in our house. I went to a witch doctor. He told me to take this forked stick home, kill a black chicken and sprinkle its blood on the stick. This stick is put where everyone can see it, and no harm, not even death itself, can come past this into the house. Shall I take it down?" It came down and was given to the visitors to throw away.

There was silence for a moment. Then, "It is our custom when anything goes wrong and we want to keep evil from striking again to kill a ram, sprinkle its blood on the door posts above, on both sides, on the threshold, and then take the ram's head and bury it in front of the door with an earthen pot covering it. When an enemy of any kind comes, he (or it) loses his power to harm us as soon as he passes over the ram's head. Must this go, too?"

The Bible students helped him dig up the pot and the ram's head and fill the hole again. They took the forked stick and the skull of the ram so no one else would be tempted to use them, and they left behind them a happy couple with their small baby. In the home with them was Christ, whose power to save has never failed. They have found Christ as their Savior, but who is to instruct and help them along the difficult way they must go, encourage them in time of temptation and ridicule?

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a new pattern of living is brought in. The Redeemer comes touching and cleansing the sources of evil. Here is Mount Calvary with its conquering cross.

Certainly these levels from the jungle to the highest point are not sharply separated either in history or in our present day life. There is much of the jungle still with us. Competition today, in many cases, uses the methods of tooth and claw. Indeed the law, the courts and judges with their verdicts are still here—we do not know how to get along without them. But they are being leavened by love as we develop the good sense which experience brings. We find

that penitentiaries merely for confinement and restraint do not meet our need. The new kind of physician comes saying, "I see," and he discerns the nature of the man offending and helps to undercut the evil growth at its roots.

As we live further with these problems, the functions of the hospital (as applied to minds and spirits) interflows with our prisons. We discover that punishment is not the end and purpose, but a new man, changed and ready to live anew. Surely we have not mastered that way, but the glorious fact is *there is a Master of that way who can teach us.* E. T. E.

The Expectancy and the Finding

The Meaning of Worship

By Richard Faux

HAVE you ever been in the presence of God? If not, why not? Other men have. In the third chapter of the book of Exodus the writer tells us a story of the day Moses met God. As he wrote the author must have had in his mind's eye a picture of Moses walking down a sandy desert sheep trail. Carefully he picked his way among the scrawny bushés. From time to time he drew the lower part of his hood across his face to keep the dust from the sheep out of his nose and mouth. Suddenly boredom changed to startled attention as Moses noticed a bush that burned. As Moses' curiosity drew him near a voice came to him, "Draw not nigh. Take off your shoes for this is holy ground." And Moses hid his face for he would have been afraid to look at God. He bowed himself down and worshiped in the presence of the Lord. Yes, in the very presence of the Lord.

In the gospels we read this statement, "Where two or three are gathered together in my name, there am I in the midst of them." If this is true, then each Sunday when we gather to worship we are in the presence of God and we should be as much aware of his presence in our midst as if we saw a burning bush. And what is more, we should expect to hear his voice.

How frequently these days we hear men ask, "How can we make people sensitive to the cries of the hungry in our world?" or, "How do we make men care that their fellows have no faith to live by?" and many similar questions. If we are honest we will admit that such questions ask for a miracle, for we are asking that people change radically and become new men. Such miracles only happen when God touches

Richard Faux is now serving as pastor of the Noblesville Friends Meeting in Indiana (Western Yearly Meeting). He is a graduate of Hartford Theological Seminary, and his wife, Kathleen Faux, was trained in religious education work there. He has worked with the American Friends Service Committee in a European work camp and in an American hospital for the mentally ill, and is now a member of the A.F.S.C. regional office committee on institutional service. In this article he presents sincere and deeply thought out beliefs on the meaning of worship.

the hearts of men and God only touches the hearts of men when they are receptively aware of his presence in their midst. Indeed, the awareness of this presence is the thing toward which all of our activities on Sunday morning are aimed. It is not enough to have an attitude of love and respect for God, or that we should have great and good thoughts about him and what he wants us to do. Neither can a minister feel satisfied when his hearers tell him he has preached a good sermon. We need the real presence of God in our midst. Rudolph Otto, speaking of this real presence, said, "No form of devotion which does not offer or achieve this mystery for the worshiper can be perfect or bring lasting contentment to a religious mind."

It is not only our desire for a better world but also our own need to be at peace with ourselves that makes us seek this presence of God. There is something within us that calls for it; a something we have, not because we are Christians, but because we are men. Our lives are like rivers that flow through a busy and troubled land.

They pick up mud and many kinds of debris and pollution, while we find our lives stained by the sins we commit and are burdened by the worries and perplexities that come as we face daily the decisions of life. The stream flows, finally, to the sea and there it loses all of its mud and pollution in the vast currents and spaces of the ocean. In like manner we come into the presence of God and in the wonder of his love, the vastness of his power and the purity of his righteousness, we find cleansing and peace.

We also need to come into his presence because we need something to adore. We need desperately to find someone whom we can love without thought of withholding, can honor without reservation, and praise unreservedly with no fear that our words will return to mock us. It is as we come into the presence of God our creator, the sustainer of our universe and the source of all that is good, sacred, and holy that we find someone who is worthy of such worship.

But so far these are just words, and the ideas that they carry are not new either, for many have had these ideas before; perhaps they date back to the days when men first began to worship God. As I realized these things I was tempted to feel that it was not worthwhile to say these things again, they were too obvious. On second thought I took heart, for I realized that these ideas were becoming new again since they were coming out of my yearnings and my experiences. In a sense they belonged to me as much as to the man who first thought of them. And going on I knew that they must be said to you for they needed to become grounded in your experience. It is not

CONCERNING COMPROMISE

By Frank Du Bois

During the recent discussion of Universal Military Training, the editor of Friendly Contact, bulletin of Lafayette Avenue Friends Meeting in Brooklyn, N.Y., editorialized as follows under the title, "Half a Loaf."

Every once in a while the question of compromise comes up in our consideration of how to apply Christianity in our daily lives. We know that in the quietistic period of our history Friends went too far in refusing to meet the world half way. Their Christianity ceased to have any application at all outside the Society, so afraid they were to acknowledge any opinion or custom or social force belonging to the "world's people." Until Whittier forced the slavery question upon Friends' attention, they would not participate in even so worthy a cause as abolition for fear of bringing young Friends into contact with people of other sects.

We don't want to slip back into those old pitfalls of aloofness, but when we join forces with non-Quaker groups to work toward some goal we do, I think, need to consider what are the motives of those other groups and be sure that our own motives are set forth in clearest testimony. The question of pacifism bears on this point. What should be the attitude of Friends when their support is asked by groups who oppose some particular war but not all war, some particular weapon but not all methods of killing, some particular draft law but not all forms of military conscription? That's too big a question to answer here, but we may say that we don't want to be so overly anxious to work against war that we throw away our integrity entirely and fail to stand up for *why* we hate war.

At the time of this writing the debate over U.M.T. is still on in Congress. Those of us who are writing letters to our Congressmen know that they are likely to be influenced by arguments showing why U.M.T. is unfavorable compared with Selective Service on a practical basis, and we know that if U.M.T. is finally defeated it will probably be because the Congressmen have become convinced that the present Selective Service is the better system. But are Friends justified in using this comparative approach in their letters? After all, what we really mean is that we are opposed to all forms of conscription, and on religious grounds even in despite of practical considerations. We had better be careful of compromise.

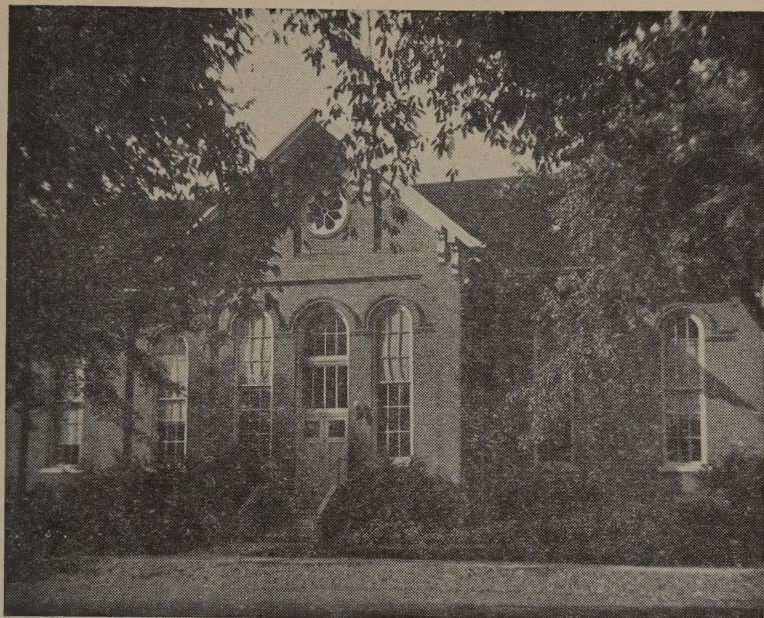


Photo by James R. Furbay

Come to Meeting on Sunday morning with an expectant heart! This is Dublin Friends Meeting in Indiana Yearly Meeting, a small, plain Meetinghouse in rural Indiana, which symbolizes Meetinghouses all over the world, inviting Friends to enter and seek the presence of God in corporate worship.

sufficient to believe that where two or three are gathered together, He is in the midst; it must be experienced.

THE EXPECTANT HEART

"But how does that happen to us?" you ask. Let me refer you to the Irish and their beliefs about fairies. They think that all children can see fairies but that when people get older it is only those who believe in fairies who see them. Of course they play all sorts of tricks on other people but they stay out of sight. There is a poem by Elizabeth Barrett Browning that has much the same message,

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes."

To the person who knocks it will be opened. If we expect to find God we will be prepared to sense him. The expectant heart will not be deceived into focusing on the sermon, on mere doodling, or the words in the hymn book. The truth is that it is not fancy windows, or fine clothes, or even wonderful music and fine preaching that makes us feel the presence of God, but rather a hushed, expectant heart humbly and hungrily seeking that makes us feel his presence.

THE LIGHT SPREADS

This expectancy and the finding that comes after is something that must happen in each heart and yet it is also

something that we do together. A great deal depends on the one who leads in worship, for his feeling of the presence of God, or lack of it, has wide influence. The reality of the presence is also just as dependent upon the expectancy of those who come to worship. The words of Norman Young at Western Yearly Meeting as he told how he needed to be ministered to during the worship time must have awakened an echo in the heart of every minister there. The minister tries to make God real to people but it is more truly said that the minister and the people must labor together to make God real to each other by the depth and sincerity of their worship. The presence in one heart tends to seep out and spread a little to the next heart and bring life to it. I know of no better figure than the beautiful one Robert Barclay used. He told of how as the light of the spirit was lighted in each heart, the light from the combined candles filled the room and each heart was filled more fully with the light of God than if it had been there alone. So true is our unity in this that if the presence is not felt we must all feel the gloom of failure and if it is felt we can all feel the glow of accomplishment.

Ours is an age in which knowledge is triumphing over ignorance and in which understanding is rooting out superstition. People in our time stand

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One of the Homes of Quakerism

By T. Edmund Harvey and Isabel Ross



Photo by James R. Furbay

SWARTHMOOR HALL, ULVERSTON, ENGLAND

One of the highest points of interest for Friends visiting in England.

Two English Friends present in this article a brief history of Swarthmoor Hall and a report on future plans for this historical home of Quakerism. Isabel Ross is the author of a fine biography of Margaret Fell published in 1949 entitled Margaret Fell, Mother of Quakerism.

PERHAPS no place in England still has so many and such rich associations with the history of the first fifty years of the Society of Friends as Swarthmoor Hall, the old stone manor house, built early in the 17th century by his father, which was the home of Judge Thomas Fell until his death in 1658. To this house he brought his youthful bride, Margaret Askew, on their marriage in 1632, and here their son and their seven daughters were born. Judge Fell became Member of Parliament for Lancaster in 1645, and held a number of other important public offices.

It was whilst he was absent on circuit that George Fox came to Ulverston, and Margaret Fell has left a moving account of the profound effect upon her and her family and household. On his return Judge Fell met George Fox at Swarthmoor Hall, and after hearing him speak gave permission to Friends to hold a weekly public meeting regu-

larly there. Though he did not become a Quaker, he was increasingly sympathetic to Friends, and was able whilst he lived to shield them from persecution in a widely surrounding area.

From Swarthmoor Hall and the adjoining district, in the first few years after George Fox's visit, the company of Quaker preachers and evangelists, whose story is told in Ernest E. Taylor's book *The Valiant Sixty*, went forth, for the most part two by two, to bear their message and witness to all parts of England and overseas. Margaret Fell arranged collections to meet their travelling expenses and provide clothing and other requisites, and they corresponded regularly with her, returning at intervals to her house, which became thus the home of the whole nascent Quaker movement. Of the immediate household of Swarthmoor Hall, Leonard Fell, Thomas Salthouse, Henry Fell, William Caton and Ann Clayton travelled extensively as Quaker ministers, Henry Fell and Ann Clayton visiting the Barbados, the latter going on later to Rhode Island and William Caton doing faithful service in Holland. Margaret Fell herself had, a little later, extensive service as a travelling minister, and her daughters shared in her concern.

After his marriage to Margaret Fell

in 1669, George Fox continued his travelling ministry; but in 1675, after his long imprisonment at Worcester, he made his home at Swarthmoor for a year and nine months, and from 1678 to 1680 lived there again. During these periods he was able to complete the dictation of his "Great Journal," and to collect and docket a large number of papers and letters of deep interest to the historian, many of which are now preserved at Friends House in the collection of Swarthmoor manuscripts. Up to her death in 1702, Margaret Fell Fox continued from Swarthmoor Hall to give devoted service to the life of the Quaker fellowship.

THE PRESERVATION OF SWARTHMOOR

In 1759 Margaret Fell's grandson, John Abraham, was compelled to sell Swarthmoor Hall on account of family financial difficulties, and it passed out of Quaker ownership and was let to tenant farmers. During the latter part of the eighteenth century and subsequently the house suffered much deterioration and part of the building was destroyed, and much ancient panelling removed. In 1912 the house, with over a hundred acres of the former estate, was purchased by a descendant of Judge Thomas Fell and Margaret Fell, Emma Clarke Abraham, who though not a Friend was deeply interested in the religious history of her ancestral home and concerned for its preservation. This was done by arrangement with a group of Friends under the leadership of Thomas Hodgkin, who raised a fund to make possible the purchase of the Hall. Provision was made for the Society of Friends to have the right of purchase of the property at a certain date, or earlier if the owner so decided.

The Society of Friends has now, in the name of three Friends, obtained from the owner, Mitford Abraham, a lease of Swarthmoor Hall and its garden and under the care of a committee appointed by the Meeting for Sufferings. Active steps are now being taken to put the garden in order, and to make the ancient house once again a centre of living interest which may help to interpret the lives of the early Quaker pioneers and hand on their message.

A NEW CHAPTER OF HISTORY

It is not intended to make Swarthmoor Hall into a museum, but it is hoped that four or five of the rooms may be so furnished and preserved as to give some idea of their appearance in the second half of the 17th century. Mitford Abraham has given to the Society an ancient four-poster bed in which George Fox is said to have slept. Other gifts of appropriate furniture have been offered by Friends and

already gifts of money have been received from Friends towards the furnishing fund which the Swarthmoor Hall Committee has decided to open. The Committee is fortunate in having the advice of a Friend, Roger Warner, who is an expert on the matter of 17th century furnishings, so that if adequate funds are forthcoming we may look forward to the opening of a new chapter in the history of Swarthmoor Hall.

In the garden, which it is intended to stock with varieties of plants which might have been seen there three centuries ago, there still stand six of the eight yew trees which are survivors of the eight trees which Judge Fell and his wife are said to have planted for their eight surviving children.

The beautiful old stone house, with its mullioned windows, may once again be a centre to which seekers of truth may come and find refreshment of spirit and from which the friends of truth may go out with a message of hope and goodwill.

Contributions to the Swarthmoor Hall furnishing fund will be very welcome, and may be sent to:

Stanley J. Forward
Friends House
Euston Road
London, N. W. 1
England

Many who cannot, in these days, make any material gift, may yet give help by their sympathy and interest.

The Meaning of Worship

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in awe of nothing. Instead they understand it and their awe passes away. We have done away with charms, with magic and with fairies. Good! We haven't lost much for they never existed to begin with. But if we aren't careful we will explain away all things and never find an occasion to be humble and stand in awe. We may even reduce worship to a talk explaining the Bible, some prayers, and some music. It will be a kind of program. If that day ever comes we will have whisked away the very heart of life—our meeting with God when we worship. Then we shall become mere fossils, for it is in the power of that meeting that life becomes more than a series of passing events. It is in the power of that meeting that we find peace for our souls and an object of worship. It is in the power of that meeting that He keeps us from sin and sends us out with singing hearts to build His kingdom.

London Reflections

English Friends State Views on Marriage

BY GEORGE H. GORMAN

THE number of marriages that break down has reached a phenomenally high rate in this country in recent years. It is estimated, and the latest figures show that while every six new marriages are taking place, one existing marriage comes to grief in the courts. This lack of stability in the marriage relationship has resulted in a call for easier divorce in some quarters. The time had obviously come for a re-examination of the laws relating to marriage and divorce.

Accordingly, during the last months of Mr. Atlee's administration, a Royal Commission was set up to enquire into what legal changes, if any, should be made. The Commission is seeking evidence from the Churches and from bodies such as the National Marriage Guidance Council that are deeply concerned with the question of the marriage relationship. The first response of the Society of Friends in this country to the request for evidence was to say that within what appeared to Friends to be the rather rigid terms of reference of the Commission related solely to legal aspects of the questions, there was no statement that they could usefully make at the present time. The Commission then indicated that consideration of rather broader issues would be acceptable to them. At a Meeting for Sufferings, a draft statement on broad issues of principle was adopted and forwarded to the Commission.

In this statement, emphasis was laid on Friends' view of the spiritual nature of marriage, a high ideal, which in the Society's view it was only possible to maintain through daily dependence on God and regular participation in worship week by week.

The Society of Friends, it declared, has happily not had to concern itself with divorce, but on the contrary had placed its stress upon the factors that lead to a satisfactory marriage. Accordingly, Friends urged the Commission not to recommend changes that would tend to make divorce easier, but those that would help to create a more secure foundation for marriage. They suggested, for example, that entry into marriage should be made a more considered step.

Friends hoped that any aspects of the law or its practice that militated against conciliation where breakdown of a mar-

riage had occurred should be eliminated.

In conclusion, the Society gave its general support to the view of the National Marriage Guidance Council "that the important thing is the building of successful marriages and the prevention of marriage breakdown, and the desire for divorce." Friends hoped that the Commission's "enquiries should go wide enough to cover every proposal that may be made to strengthen the family life of the nation."

It is significant that in the Book of Discipline of London Yearly Meeting, there is no reference to divorce, which reflects the experience of the Society during the last 300 years. Unhappily, present experience indicates that marriage breakdown among Friends is by no means unknown, and the Marriage and Parenthood Committee is concerned to draw the attention of the Society to this, and to urge that more adequate preparation for marriage should be undertaken by young people. As was pointed out in the discussion at Meeting for Sufferings, the drafters of the statement for the Commission were mindful of the fact that whereas there was in the Society a great deal of diversity on the subject of divorce, there was much unity on that of marriage.

Slavery and "The Woman Question," Lucretia Mott's Diary of her visit to Great Britain to attend the World's Anti-Slavery Convention of 1840, has been jointly published by the Friends Historical Association and the Friends Historical Society of London. The Diary has been edited by Frederick B. Tolles and contains an informative introduction by him. The 1840 Diary is now available at \$1.00 at the Friends Book Store, 302 Arch Street, Philadelphia 6, and at the Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pennsylvania.

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The Indefinable

By Homer Coppock

Homer Coppock, Executive Secretary of the Richmond Regional Office of the American Friends Service Committee, is well known to Friends in the Richmond area and in Western Yearly Meeting, where he is still a member. He was for many years a teacher in the Chicago public schools. Here he speaks of the undefinable, the emotional, the almost mysterious experiences which come to people as they live their ordinary lives.

IN *The Mill on the Floss*, George Eliot makes one of her characters say, "I don't think any of the strongest effects of our natures are susceptible of can ever be explained. We can neither detect the process by which they are arrived at nor the mode in which they act on us. The greatest painter only once painted a mysteriously divine child. He could not have told how he did it, and we cannot tell why we feel it to be divine. I think there are stores laid up in our human nature that our understanding can make no complete inventory of. Certain strains of music affect me so strangely. I can never hear them without their changing my whole attitude of mind for a time, and if the effect would last I might be capable of heroism."

The reference to music strikes a responsive chord in my own memory. I have heard many violinists, but there is only one that I recall who has lifted me to royal heights. I am not usually moved by the playing of the violin, but once it happened. This time I found it easy to think noble thoughts and to believe that I was in a good and beautiful world. The player was a woman of modest accomplishment, and I have never heard anyone else say that her playing brought to them a similar experience. But somehow there was a result for me which was a lifting process surpassing all definition. As I look back on that experience I am convinced that during these ecstatic moments I was living in the realm of the indefinable. I do not care to know the how or the why of it. It is enough to know that the great surging currents of life were active within me.

Then later I heard a singer whose songs in a minor degree left something of the same effect. This time others were impressed. I overheard attempts at explanation. All were pathetically unsatisfactory. My own attempt only showed me the insufficiency of words for describing such experiences.

Whether it is music or art or poetry or personality contacts or meditation or whatever the experience may center around, there come to most of us times when the great swelling tides of life catch us up and carry us forward. In these experiences we surely live. We live as much as when we are eating and drinking, building and tearing down, buying and selling, teaching and learning, all processes about which we speak with ease and concerning which words serve for some degree of definition. We live as much—yes, more. For is it not in the elusive indefinable experiences that we come more closely into companionship with the great creative forces of the universe and look more directly into the face of God, in whose presence we feel more keenly the futility of words.

And what shall we say of the indefinable in that realm which sometimes we speak of as more distinctly religious? We value highly the spoken word. The ministry of prophecy and teaching or of exhortation will always have a large place. The spoken word will continue to have an outstanding significance, but how often we feel its inadequacy. How often we feel circumscribed by its limitations; and may it not be that the message of true inspiration must be given and sensed through an indefinable element of understanding. May it not be possible that we sometimes attempt to explain the inexplicable, even though assisted by the highest spiritual guidance that God gives to man.

MOUNTAINTOP EXPERIENCES

Young Christians are sometimes embarrassed in an attempt to explain new and vital experiences, with a final result of complete breakdown or the adoption of stock phrases of little personal meaning. Some time ago I witnessed the attempt of a young girl to describe one of the higher spiritual levels in a conference she had attended, and was convinced that she came to realize that she was dealing with the indefinable. None of us who were present on that remarkable day of the Five Years Meeting in September 1922 ever hope to make even a beginning at describing it adequately. But neither the young Christian, the girl reporting the conference, or the one who participated in the mountaintop experience at Richmond will allow that these experiences were insignificant. Rather would they be inclined to

say that through them the deeper meaning of things had been attained. So it is that sometimes both in personal and in group worship we prefer to make our approach to God in intangible ways, quite apart from the seeming inadequacy of words.

Some sensing of the difficulty may come to us if we think of God as Spirit and as Love, terms used by Jesus at the well and often by John in his gospel. The latter may be a little closer to human living. In a college class in psychology a young man was asked to define love, to which he truthfully replied, "I can't do it." On this, a young lady in the class wrote on the margin of her book, "Poor Dicky. He doesn't know what love is." An interesting sequel might be projected to this incident, in which it is shown that conditions were so changed in after life that this girl would be willing to admit that Dicky really knew something about the meaning of love.

DEEP EMOTIONS WITHOUT EXPRESSION

I sometimes wonder if the people who talk most about love know as much about it as those who talk less. I wonder if the emotions that go deepest can ever have adequate expression. As I open my heart to God, I am satisfied to live with Him without asking Him to explain Himself to me, or expecting that He will demand an explanation of myself. Sometimes in my preparation of definitions and descriptions, which seem to be pressing upon me for presentation to a group of people which I must face in a meeting or in the classroom, I have found the problem much simpler in the act than in prospect. Really the problem has disappeared, because as we have come together we have been able to catch the spirit of each other and not so much definition is needed. So it is with God. Sometimes we talk to Him and sometimes we do not talk to Him. Thus we may live together unhampered by the inadequacy of words, in a spiritual world in which a degree of human understanding is sufficient to live the life which is life indeed.

CIVIL LIBERTIES

The American Friends Service Committee recommends Public Affairs Pamphlet No. 179, *Loyalty in a Democracy*, to Friends who are studying about civil liberties in the United States. This pamphlet, published last February by the Public Affairs Committee, is based on a transcript of a roundtable discussion held under its auspices. Copies, which sell for 25 cents, may be obtained by writing to Public Affairs Pamphlets, 22 East 38th St., New York 16, N. Y.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Toward a Fourth Century of Quakerism, by Leonard Kenworthy; paper, \$1.00; cloth, \$1.50; 116 pages.

Toward a Fourth Century of Quakerism is a unique and valuable contribution to our Quaker literature. The author is a young Quaker with an excellent educational background. He is a college professor working in the field of education, yet he has the enthusiasm of an evangelist. He has a wide experience and acquaintance with all groups of Friends, and appreciation of all of them.

This small volume, practical without losing spiritual import, will be especially valuable to young people who want to know about Friends in this present world, and are desirous of learning skills in worship and work.

Many essays were written for specific occasions. "Going to Meeting" is a chapter which illustrates this point. The author gives suggestions for preparation before Meeting as well as helpful hints during the Meeting hour. "On Becoming a Quaker," and "The Quaker Business Meeting" are chapter titles

which suggest the practical nature of this little book. Leonard Kenworthy has succeeded in the difficult task of combining technique and spirit.

While this volume is a good one to own, its largest usefulness will come from its use with young Friends and with seekers who are considering membership. I consider this one of the most stimulating and helpful books concerning the present and future of the Society of Friends that I have read in years.

William J. Reagan

The Quaker Way, by Jane P. Rushmore; Philadelphia Yearly Meeting; probably \$1.50; 47 pages.

This small, 47 page book has much to offer Friends and non-Friends alike who are seekers after a better way of life and closer relationship with God. It is an interpretation of the essentials of present day Quakerism arising out of the experience of an eastern Friend of sensitive spirit.

The Quaker Way is a book which offers to mid-western and western Friends an opportunity to get acquainted with the thinking and experience of an eastern Friend whose emphasis is on the Inner Light and whose religious expression does not lean heavily on a theological doctrine

of Christ as mediator between God and man.

The value of this book to mid-western and western Friends will depend a great deal on the attitude with which they approach it. If it is read carefully with a sincere desire to understand rather than to catalog points of objection, then this book can serve to draw these differing groups of Friends closer together.

The terminology and vocabulary of *The Quaker Way* are simple and clear. This is not a theological treatise heavily encumbered with baffling words.

Here are some quotations which may help convey the value of this book:

"The freedom of the Friend, about which we sometimes talk, is not freedom to do as he pleases nor think as he pleases. It is freedom to seek for and follow the clearest Light he is able to perceive."

"Friends believe that public worship should provide not only preparation but the actual realization of communion during the meeting hour."

"We need to understand that democracy must express itself in the social freedom of people acting together for the good of all. Individualism may become selfishness unless it learns to act with others."

David O. Stanfield

ANOMALY

The years had brought their weary toll,
I only sought for rest;
I thought a place above the sea
Perhaps would be the best.

A cottage on a rocky coast,
Grey gulls that swooped and soared,
Huge white-capped waves that leaped and beat
A storm-swept sea that roared . . .

Strange soul am I to seek for rest
Beside a moving sea,
Where high winds howl and torrents break,
And waves move endlessly.

But somehow all this turmoil soothed,
Strengthened and rested me;
My days move gently, one by one,
In calm serenity.

SHEILA STINSON

TO VIOLETS

Shade-shielded you grow,
So blue and so shy,
While bare boughs gesture
And cold breezes sigh.

I love you on earth.
Past death, may I see
Still frail and yet fair
Your blue company!

GRACE SHILLING WHITE

BUT THERE ARE SIGNS

I stand upon a mountain in my mind
And look on all creation down below;
See bestial men to mercy deaf and blind,
The bloody pageantry, the gruesome show.
I see the half-starved men in labor camps
And hear the cries of countless tortured souls,
While flickering lights go out in hope's dim lamps
And ruthless conquest takes its heavy tolls.
But there are signs that soon there must appear
The mystic flaming torch of liberty;
The multitudes demand relief from fear,
From conquerors and crushing slavery.
The cry of millions echoes far and wide
And Justice hears. *She will not be denied!*

LUCILE CHANDLER

QUAKER MEETING

Let us gather now in His name,
Wait His presence silently,
Remembering that we are promised
There He too will be.

Let us raise our eyes to welcome
Light that shines where we were blind,
Remembering that we are promised,
Seek and ye shall find.

Let us pray we may reflect it,
Truly, purely, Light from heaven,
Remembering that we are promised,
Ask—it shall be given.

FLETA PIERCE NEWLIN

Quaker Men in Action.....

News of Organization and Activities of Friends Men. Edited by Merritt Murphy, Secretary, Quaker Men

The dream of enlisting the manpower of Quakerdom in a program of Christian concern and service is fast coming true.

After completing the organization of Friends men authorized by the Five Years Meeting in a two-day session at Quaker Hill late in April, the Executive Council of Quaker Men last month sent a copy of the newly adopted constitution and by-laws, an explanatory pamphlet, and a copy of the May 8 issue of *The American Friend* featuring the organization of Quaker Men to the pastor, secretary or men's leader in every local Meeting in the Five Years Meeting.

This gave Friends men an opportunity to acquaint themselves with this program offering channels for Christian faith and service to all men of Quakerdom, and an invitation to join together in Christian love and fellowship for the purpose of advancing Christ's Kingdom.

* * * *

Local Meeting or Quarterly Meeting men's groups will not have difficulty qualifying for a Quaker Men charter. The only requirements specified by the constitution are the election of officers, including president, vice president, secretary-treasurer, and the appointment of a program committee and a project committee. Also, a definite meeting time must be established. It may be monthly, bi-monthly or quarterly, but a regular meeting schedule is to be adopted.

A Charter Honor Roll will be maintained in this column, with names of local men's units qualifying for a charter being listed each month.

Incidentally, it is not necessary for each local men's group to adopt the name, "Quaker Men." They may become a charter unit of Quaker Men and still use any local name they prefer.

* * * *

Program Suggestion: Just about everyone enjoys a picnic, especially in the spring and early summer. A picnic supper sponsored by your men's group with all members of the family invited can be a delightful occasion.

You may want to plan the customary basket pitch-in or cooperative supper, which always results in twice as much food as anyone can eat. Or if you really want to give your wives a treat, let the men prepare the picnic supper. With the use of prepared meat and spreads, most men can make a batch of sandwiches. And in any group of men there usually is someone who can stir up a

bowl of potato salad. Such easy-to-serve items as potato chips, fruit, ice cream and cookies can fill out the menu.

Recreation should be planned for all members of the family. The fun and fellowship of a family picnic of this kind is a welcome relief and rest from the strenuous lives most of us men are living, and at the same time, strengthening family life in the Meeting is one of the most worthy projects men can adopt.

* * * *

It has been suggested that when a local men's group receives a Quaker Men charter, a special "Charter Presentation" meeting be held and made an auspicious occasion. It will be an appropriate time to stir the interest of men in the Quaker Men program by explaining the purpose and objectives of the organization.

Perhaps the president of your Yearly Meetings men's organization or your representative on the Executive Council of Quaker Men could be invited to be present and formally present the charter.

* * * *

The men of Iowa Yearly Meeting held their annual dinner meeting April 28 at Quaker Heights Camp, the development of which has been one of their major projects. More than 150 men were present and a good meal was served by ladies of the Liberty and Bangor churches.

Harold Bacon, president of the Iowa men, presided at the banquet. John and Dorothy Sinton, evangelists from Ireland, were introduced, spoke briefly and led in singing a chorus.

R. Ernest Lamb explained the organization of Quaker Men and spoke of the Central Office Project, challenging the men to give full cooperation toward raising Iowa Yearly Meeting's share of the funds.

Charles Ball, president of Penn College, announced items of interest regarding the college, including the appointment of S. Arthur Watson to the faculty, and asked the men to get behind their college and help make it serve successfully. David Ver Steeg of New Sharon spoke of his work as manager of the College farm.

Don Gattelle, who was instrumental in reopening the work at Albia, gave a report of progress in that field. George Lewis, chairman of the Finance Committee of the Iowa's men's organization, gave his report. A suggestion that each man contribute at least \$5 per year to the work was approved. Clarence Hin-

shaw, chairman of the camp grounds committee, asked for volunteers for a Clean Up Day before the camping season opens at Quaker Heights.

Frank L. Davies, pastor at Marshalltown, brought the address of the evening on "Bringing Out the Reserves." He challenged the men to deeper consecration in fields of prayer and service.

Quaker Heights has a well appointed dining room with an adequate kitchen. There are ten lodges designed to accommodate eight persons each. Plans have been made for a chapel and a caretaker's cottage. This year's camp program has been announced for July.

* * * *

Project Suggestion: Spring is planting time, and the best season of the year in which to launch a church grounds improvement program. Most Meetings can be made more attractive in appearance, and thereby more appealing to visitors and newcomers in the community, with modest landscaping improvements and judicious planting of trees and shrubs.

If a full fledged grounds improvement program is not needed nor practical, almost every church would benefit from a spring clean-up campaign.

"THESE MY BRETHREN"

The Rural Church Department at Drew Seminary has made a recent study of 454 Negro rural pastors in seventeen southern states. This study is entitled "These My Brethren." Fifteen of these ministers have never attended school. Nearly half of them (43.3%) have never gotten beyond the eighth grade, and 58.2 percent have never gone above high school. Their average education is in the ninth grade.

This lack of public school facilities, however, is rapidly being changed. Large new county high schools for colored youth are being built. But the Negro colleges and seminaries for training ministers are lagging far behind. They need more money and more teachers.

Twenty white schools in southern states have opened their doors to Negroes. Presbyterian Theological Seminaries at Richmond, Austin Decatur (Georgia) and Louisville now admit colored students. The three southern Baptist seminaries, located at Fort Worth, Louisville and New Orleans, are admitting Negroes. Southern Methodist University at Dallas admits Negro ministerial students. Loyola in New Orleans, Nazareth and Ursuline in Louisville, all Catholic schools, train Negroes with the whites.

Most of these church colleges and seminaries in the south have admitted Negroes for the first time this year.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order,
by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

A NEW TREND IN TEMPERANCE EDUCATION

Anyone who in recent years has had extensive contacts with the temperance organizations know that they are—almost without exception—seriously ill. Aging leadership and membership, declining numbers, strife between them for political power and prestige accompanied by deep-seated bitterness are some of the symptoms.

A number of Christians are disturbed by this situation because of its unhappy effect on the much needed program of alcohol education. Loss of respect for these organizations and their programs so often stereotyped has created widespread indifference to a serious fact. *The patterns of society around the church are gradually producing more and more drinking church members.*

We are glad to report that within the churches themselves, this need is not going unnoticed. The social education and action departments of the Presbyterians, Evangelical and Reformed and others of whom we know personally are moving out with expanded and renewed programs to grapple with this challenge. Your Board of Peace and Social Concerns in its annual sessions took steps to deal with fundamental issues involved. You will continue to hear of these developments during the coming year.

A New Approach

At present, we want to point out a new book which we believe will serve as a fresh introduction to study of the alcohol problem. It is only an introduction, not exhaustive in its scope. However, it may point to new directions which will give Christians a "second wind," a renewal of concern and a practical suggestion for ultimate solutions.

This is promising much for a book that is bound to arouse some opposition, but only so are we going to be shaken from our lethargy. The book is titled *Alcohol, Culture, and Society* by Clarence H. Patrick. It is one of a Sociological Series published by Duke University Press (available from the Friends Book and Supply House for \$3.00). The author has served as a Baptist minister and is now professor of sociology at Wake Forest College, North Carolina.

A Problem of Culture

The author's thesis is that use of alcohol is a part of a total picture

of social life and its impact upon the individual. Most of the material in this field which we have seen prior to this book has dealt with use of alcohol as only an individual moral problem or a legislative problem. In the first chapter, he describes this theme and gives definitions of the terms "culture, alcohol, drinker, moderate drinker, excessive drinker, alcohol addict" and several others used in the course of the book.

Historical Sketch of Alcohol Use

Chapter II presents "Some Drinking Customs of the World." Displaying a wide acquaintance with the literature on the subject, the author covers several ancient and modern cultures—India, Greece, Rome, Egypt, China, Moslem World, and America—showing the place that use or non-use of alcohol held or holds in their patterns of society.

It is in Chapter III that he deals with the basic reasons for drinking. He explores the reasons professed by drinkers and the statements of a number of eminent scientists as to the desires, real or imagined, which people attempt to satisfy by drinking alcoholic beverages. Patrick believes these can be grouped under four general motives:

1. Alcoholic beverages may be used as condiments or thirst quenching drinks or simply to add color at meals and social gatherings.

2. Alcoholic beverages may be used because of the feeling of exaltation which they induce.

3. Alcoholic beverages may be used because of the narcotic, or depressant effect which they produce.

4. Alcoholic beverages may be used because people desire to conform or feel they should conform to the social custom of using such drinks.

He considers at length the additional motives which may be involved in the case of the alcohol addict and the underlying causes of immoderate use of alcohol. There will be some surprises in this chapter for those who have some simple all-inclusive theory to account for this kind of drinking. We cannot take space here to explore this further. This should not be a substitute for your reading the book.

Liquor Advertising

One of the most important factors involved in widespread use of alcoholic beverages is the high-pressure promotion done by the liquor industry. In a few pages, he analyzes this ad-

vertising and points out its success in (1) increasing consumption and (2) increasing and strengthening social approval of drinking patterns.

The Effects of Alcohol

The next two chapters gather the results of the best scientific research that is accurate and helpful to point out the effects of use of alcohol on the individual and on society. The conclusion may sound elementary to most of us but it is well to have it restated on such firm grounds. There is a definite individual and social problem resulting from use of alcohol as a beverage in this country. "Hence, society may, in keeping with its prerogatives, exercise its power in an attempt to modify, replace, or eliminate the use of alcohol as a beverage in our cultural system."

Social Control of Liquor

The final chapter outlines the various national systems of liquor control that have been in use at one time or another in several countries, examines them and then suggests a set of principles for action.

There are four control systems:

- A. Absolute prohibition.

- B. License and regulation.

Here an interesting study conducted in 1933 points up why such a system could not operate successfully here in the U. S.

- C. Government control through corporations.

- D. Government management of the distribution and sale of liquor, particularly the heavier alcoholic beverages.

Seven observations are set forth as factors in the "failure" of national prohibition. To us, they seem quite sound and true to the facts. But, it is not enough to know what happened in the past, unless it serves as a foundation for action. There are three general policies which we as an American government may adopt: (1) practice laissez-faire, (2) attempt some system of prohibition, (3) adopt some regulatory and control plan. The first has not worked in any society. As to the second, he says, "If recent American history indicates anything, it is that the general population of this country would not support another system of national prohibition within the near future."

Regulation and Control

Because of the deeply rooted desire to abolish the liquor traffic, most of our temperance groups have done little study of control methods. The author sets forth 15 basic principles which are fundamental to making any control system work here. They are

(Continued on page 202)

The Sunday School Lesson

Prepared by RUSSELL E. REES

For June 29—Christ's New Commandment

Mark 12: 28-34, John 13: 34-35, 15: 10-14

Archbishop Usher was asked once, how many commandments are there? And he is said to have answered immediately, "eleven." Questioned further he cited the New Commandment of Christ as the eleventh. Of course this commandment is not really a new one, but is a combination of elements found in the original Ten, and a development of their meaning as found in Leviticus 19: 18. It would be hard to make a better summary of commandments 5 to 10, than that given by Jesus, "Thou shalt love thy neighbor as thyself."

We claim no originality for saying that the unique combination found in Christ's summary is something we need to keep constantly before us. The sin of divorce between the two elements is a continuing evil in the Church. It is a temptation either to try to love God in exclusion, and so end up in Pharisaical piety, or to love men without any larger frame of reference and so end up in a shallow humanism. The one must constantly check the other or man becomes on the one hand otherworldly, or on the other a victim of materialism.

Allan Hunter writes that there are three levels of attitude toward the evil in the world, the level of indifference, the level of anger and protest and the level of love. And he further says that we all live on all three levels part of the time. We are sometimes undisturbed by the evil of the world, sometimes very angry and outspoken about it, and on rare occasions we rise to the level of loving goodwill, seeking to serve our time and our society in a spirit akin to the spirit of Jesus.

This business of loving one's neighbor is often spoken of all too lightly, as if it were just a matter like deciding whether to wear a red or a blue necktie. But anyone who has ever for one day tried to love everyone he meets will surely know that it does not come so easily. After you have worked at the business for twenty or thirty years, and think that you have at last mastered the art of loving your neighbor, you are suddenly surprised one day to find feelings of suspicion or jealousy or antagonism rising within you. And one is driven, as Lincoln said, to his knees, because he has nowhere else to go. One has to cry, as the publican, "God be merciful to me, a sinner."

And that is exactly the place one ought to go, to his knees. It is only by

the grace of God, by his patience, his forgiveness, his everlasting mercy that we are able to come up to this commandment. It is easy enough to love the people who agree with us, who are in the same party, the same organization, doing the same things. But if you love them, what reward have you? The test comes when you meet the person who stands squarely against everything you want and work for. If there is not then some frame of reference greater than your reasoned opinions, greater than your natural inclination, Something or Someone who stands over and above your own schemes and plans, you had better be careful, lest what you thought was love of neighbor turn into love of ideas, or love of programs, or even, God forgive us, love of having your own way.

Question:

1. In general, which half of this commandment is most difficult for people to practice?

For July 6—The Rise of the Kingdom

Judges 2: 6-19, 21: 25

We begin, with today's lesson, a new quarter, and another series of studies, this time on the rise of the nation and the development of national life and government. It is important that we read as much of the suggested material as possible, even reading the whole book of Judges at one sitting. You will be reminded by so reading that we are dealing with a far off time and with conditions and ideas which appear strange to us today. To cut off the thumbs and the great toes of defeated enemies, and bring home the victim to the capital city to die, was not an extremely cruel practice according to the lights of the day. Things as bad or worse may be done today, but this will serve to introduce us to the kind of world in which our story is cast.

The children of Israel had come through an experience which was to be remembered and used as teaching material for centuries. The flight from Egypt, the giving of the law at Sinai, the long trek through the wilderness, the setting up of a form of government, and the overshadowing goodness of God, all were taken as evidence that Jehovah was concerned with the future of the nation. Then under the leadership of Joshua, an entrance was finally made into the land of Canaan, the tribes were scattered over the country, and people began a settled life in a new community.

The God who had been a very present help in trouble was forgotten in times of growing prosperity. "There arose another generation among them, that knew not Jehovah." Then the new generation forsook Jehovah, and followed other gods. The new gods were the gods of the new land, the Baalim. For centuries the worship of Baal was to be a strong contender with the worship of Jehovah. And along with the worship of the new God came a whole set of new social and moral attitudes, often in direct opposition to the moral ideals set forth at Sinai.

The moral strength developed as a result of receiving the Ten Commandments had stood them in good stead as they journeyed across the desert, and later as they established themselves in the new land. But when they adopted the practices and the sins of Canaan that strength fell away. Their enemies began to prevail against them, they were weakened both by the infiltration of strange ideas, and by the loss of vision and purpose.

Temporarily the strength of the nation was recovered through the leadership of strong individuals. However the story indicates that recovery was shortlived, because the heart of the people was not good. Soon the nation slipped back again, the old sins reappeared and even more drastic measures were required.

This history is worth repeating because it is so nearly the history of nations and people in general. Fired by a great ideal, and with the enthusiasm of moving experiences, people have done great things, lived by fine moral certainties, produced splendid leadership. But when the crisis is past, unless the hearts have been changed, the old sins come back, "seven worse devils" come in, and the nation slips away to new weaknesses.

This would be a good time to repeat the words of Kipling,

The tumult and the shouting dies,
The Captains and the Kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget. Lest we forget.

Questions:

1. What is the connection between moral principles and national well-being?

2. What parallels can you find between the history of Israel and our own national history? Do you think we can profit by a careful study of this lesson, and an attempt to find a solution for our problems today?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Glen Bartoo, former Meeting Secretary of 57th Street Friends Meeting in Chicago, is now serving as Peace Education Secretary for the Des Moines Regional Office of the American Friends Service Committee.

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A new meeting, *The Finger Lakes Monthly Meeting*, has been established in Scipio Quarterly Meeting, New York, as a United Meeting with membership in both New York Yearly Meetings. Faith Hastings, East Lake Road, Canandaigua, New York, was named Clerk of the Meeting. Meetings will be held, for the present, at 3 p.m. on Sundays at the Hastings' home.

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The Friend, London, gives the following report on the recent visit to America of Paul Cadbury, English Quaker businessman who was a member of the group of Friends visiting Moscow last summer: "Paul S. Cadbury spoke at 17 public meetings and 31 other meetings in New York, the Middle West and on the Pacific Coast to a total of nearly 14,000 persons. He also took part in about 21 radio and 4 television talks and gave 18 newspaper interviews. Interest in the Quaker Mission was considerable everywhere, and though his audiences frequently consisted of more than 500, many were turned away on several occasions."

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The 1952 Freedom Foundation award was given recently to Wilmington College for its "Little Voice of America" program. The two-year-old "Little Voice" effort is similar in purpose to the widely known government project. Programs for broadcast have been transcribed on the college campus in nearly a dozen different languages by Wilmington students. Illustrations of American life rather than political propaganda have been the subjects of these programs. A series of 15 minute programs of this type has been supplied to the leading local stations of the countries from which the foreign students come. Letters received from all over the globe indicate the program's influence.

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William B. Kriebel, who has served as production manager in the American Friends Service Committee Public Relations Office for the past five and a half years, has been appointed to succeed Spencer Cox as head of the A.F.S.C. mission in Austria. He will begin his duties after the World Conference at Oxford. His wife, Rebecca

Taylor Kriebel, is also an A.F.S.C. appointee to Austria, and will join him with their two children there late this summer.

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Danish Friends, in cooperation with several peace organizations, are planning a post-World Conference gathering, August 15-17, in a high school near Copenhagen. The general theme is to be "Peace and Reconciliation" and it is hoped to have speakers from India, America and Africa. After August 17 there will be opportunities for hearing further reports from delegates and for meeting with Friends in smaller groups in the Quaker Centre and in private homes. For information address: Danish Quaker Centre, Vendersgade 29, IV, Copenhagen K, Denmark.

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Don Stanley, Earlham College graduate and former pastor at Gray Meeting, Indiana, has accepted a call to the Friends Meeting at Cincinnati, Ohio. For the past two years, he has been studying at Oberlin Theological Seminary.

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Herbert and Martha Nicholson became pastors at the newly formed Albuquerque, New Mexico, Friends Meeting in May. They were formerly at Gate, Oklahoma. Robert H. Jay, who with Adelle Jay, began the work in Albuquerque a few months ago, has now returned to Colorado and is living in Springfield.

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A regional meeting of the Friends Medical Society was held at Earlham College early in May. Nearly twenty doctors from Friends, Mennonites, Brethren and other denominations attended. The group gathered for mutual acquaintance and fellowship. Problems of the doctors' draft and alternative services were discussed.

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Kenneth E. Boulding, well known Quaker and economist, now associated with the University of Michigan, is the author of a recent article in the *Harvard Business Review*. It is entitled "Religious Foundations of Economic Progress." It is given a highly commending front page review by *Barron's National Business and Financial Weekly*.

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Parents will be interested in looking at their children's copies of the *Penn Weekly* of May 25. This issue of the *Penn Weekly*, a Friends Sunday School paper for older young people, features an article on the growth of young

Friends activities in the Five Years Meeting, and carries pictures of some older Young Friends that will amuse and instruct today's parents.

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Gervas A. Carey, Presiding Clerk of Oregon Yearly Meeting, has moved to Honolulu, and requests that all communications intended for Oregon Yearly Meeting be addressed to Mary Sutton, Recording Clerk, 603 N. Meridian St., Newberg, Oregon.

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An article by Clyde A. Milner, President of Guilford College, appeared in the March issue of the *International Journal of Religious Education*. The article, entitled "Why Go To a Church College?", was part of a special issue on Church Vacations.

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Rolfe Reinhart, 16 year old member of the 15th Street Meeting in New York City, made his Carnegie Hall debut in May in a cornet concert, along with several other young virtuosi. Now a student at the Eastern Conservatory, Rolfe hopes to attend Earlham College in 1953. He has been active in the musical world since his first public appearance at the age of five.

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In the May issue of *Friends World News*, Errol T. Elliott, assistant clerk of the World Conference writes a "Letter to Friends" on the theme, "Our Unity in Diversity." Thomas R. Bodine expresses his concern on the Meeting for Worship. Archer Tongue lets the reader get behind the scenes of Conference preparations at Oxford, and Wilfrid Littleboy, as World Conference clerk, urges Friends in a special message to respond to God's call. An article by John Johnson from New Zealand brings considerations on Australasia. Also included are the revised World Conference Program, lists of representatives from smaller Yearly Meetings, and book reviews.

Friendly Fellowship

DENVER, COLORADO—Penn Quarterly Meeting was held at Palmer Lake on May 10, with a good attendance which, combined with a lovely day in the hills, was an inspiration to all. At the morning meeting Lloyd Hinshaw gave a devotional from 1 Peter on the topic, "Finding and developing the talents of our young people." Harriet Fry gave three main points on

this subject, inspiration, cooperation and encouragement. After a most delicious dinner, Lyman Platt led a period of worship and Clio Brown told of the importance of always giving our testimony. Several of the younger parents gave talks. Mr. Pyle gave a talk on "Concern for others, the importance of love" in work among young people. Lyman Platt gave a report of work on peace, public morals and temperance. The reports turned in by all three churches in each line of endeavor, missions, Sunday schools, literature, etc., were very interesting. Harriet Fry gave a good report on Stewardship and Ava Maris emphasized the need of prayer for the Board of Missions. The state of society reports brought out the need of greater appreciation of Friends.

Melda Person

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KICKAPOO FRIENDS CENTER, OKLAHOMA—A dozen or more young people of high school age, both Indians and whites, at Kickapoo Friends Center in Oklahoma were organized two or three years ago in a Christian Endeavor Society. They meet each Sunday evening, using their Junior Sunday School quarterly as a study guide this year. On Friday evening the same group gathers for "Fun Night" at the Mission—indoor games in winter, out-door recreation in summer. Before and after meetings and games they get hungry for candy bars, pop, chewing gum, salted peanuts, etc., and asked to have a "canteen" at the Mission where they could buy such things. They manage it themselves, deciding what to do with the profits when enough accumulates. Several times they have sent ten dollar CARE packages abroad. Recently the treasurer reported \$16 on

hand and questioned what to do with the money. Westine Shufelt asked if they had ever sent any money to Friends Indian Committee. They had *not*, and that started a lot of questions. What does the Committee do? Who are the people on the Committee? Then, after a thoughtful silence, the 13 year-old Kickapoo treasurer, Mildred Logan, suggested, "I believe we could send \$15 to the Indian Committee." That was a little surprising as they had never before given more than \$10 at a time. But one by one said "Yes, I think so." No vote was taken, but as in a Quaker Meeting they all decided to send the \$15. Sending of the check was postponed a week to give others a chance to say what they wished done, but all insisted they want to send the money to the Committee, so it was sent.

This same group is also making attractive lapel flower bouquets, under Westine Shufelt's guidance, which they plan to sell. The flowers are made from old nylon hose, tinted in various pastel shades. If you are interested, write to Westine Shufelt, Kickapoo Friends Center, R. R. 2, McLoud, Oklahoma.

Ruthanna Simms

On Christian Frontiers

(Continued from page 199)

well worth a great amount of study and action.

The main hope, however, does not lie in a legal system. He suggests these as primary considerations: (1) the establishment of acceptable substitutes for alcoholic beverages, (2) a widespread understanding on the part of members of society about the nature of alcoholic beverages and the

effects of their use, and (3) the development of a social consciousness concerning the problems arising out of the use of alcoholic beverages.

We regret we cannot include the valuable expansions of these three points as well as his listing of those responsible achieving the solutions to the problems. Get it, read it, you owe this to your children and mine.

Wm. Merton Scott

ALICE WOODARD HUNT

1866 - 1952

Alice Woodard Hunt passed away on February 24 at her home in Fountain City, Indiana, at the age of eighty-five. A life-long member of the Society of Friends, she was born in Fountain City in 1866, the daughter of Luke and Elvira Woodard. While her parents were pastors in New York Yearly Meeting, she lived in New York and attended Oakwood School, later becoming a student at Earlham College.

She was recorded as a minister over fifty years ago, and served as the first pastor of Perry City Meeting in New York. Later she was married to the late Purviance Hunt of Fountain City, where they resided.

Alice Hunt was always interested in the affairs of the town, school and church, seeking earnestly and prayerfully the good of all. She was a tireless worker in the church as long as health and strength permitted.

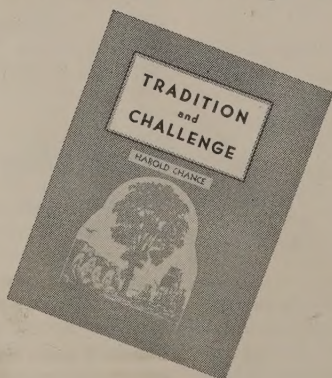
She is survived by one nephew, Isaac Woodard of Indianapolis, and two step sons, Ernest Hunt of Fountain City and Everett Hunt of Denver, Colorado. Funeral services were in charge of her pastor, Edward Ransome. Interment was in Fountain City Cemetery.

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BIRTHS

COOK—To Ellsworth and Marjorie Roberts Cook, a son, Neal Stan, on May 9, at Hillsboro, Ohio.

CRAYCRAFT—To William E. and Madeline Chapman Craycraft, a daughter, Bonnie Lee, on May 6, at Bloomington, Indiana.

MOTT—To Duane and Chessy Patterson Mott, a son, Stephen Duane, on April 24, at Carlisle, Iowa.

PRALL—To Charles and Pauline Prall, a daughter, Rebecca Sue, on March 4, at Runnels, Iowa.

DEATHS

RAYLE—Odessa Painter Rayle, on May 5, at Central City, Nebraska, aged eighty-two. The daughter of Fleming W. and Elizabeth Mowls Painter, she was born near Middletown, Indiana. She graduated from the country school near her home and later had three years at Spiceland Academy. At eighteen she started teaching her first school. On September 7, 1890 she married Harmon Heber Rayle. They made their home in Spiceland and she then joined the Friends Meeting. They lived and worked in Knights-town, Indiana and then at White's Institute near Wabash, Indiana where they were superintendent and matron. They then moved to Muncie where they lived for sixteen years. During these years Odessa Rayle became local president and then county president of the Women's Christian Temperance Union. She also served as State Director of Health in the W.C.T.U. and for more than thirty years wrote and lectured in this capacity. She was also very active in the local Meeting and in the Quarterly Meeting, with special interests in missionary and temperance. She was the family nurse and cared for all the family who needed her, sharing her home with relatives and students. Harmon H. Rayle died in 1933 and in 1944 Odessa Rayle went to live with her children in Maine. In 1950 she moved with Lind-

ley and Corona Cook to Central City, Nebraska. She was always kind and gracious, loving people and wanting to help them. Surviving are her daughter, Corona Rayle Cook; a grandson, Ralph Edward Cook; a niece, Betty Jo Painter Applegate, who grew up in the Rayle home; two grandnieces; and three nephews. Funeral services were held in the Friends Meetinghouse at Central City, Nebraska, with Lindley J. Cook and President Ora W. Carrell, and at Spiceland, Indiana, with James Thomas and Lindley J. Cook, at the Friends Meetinghouse there.

WAGNER—Alice Bowles Wagner, on April 20, at the age of sixty-five, in Richmond, Indiana, where she had been living with her daughter. She was a member of University Meeting in Wichita, Kansas, where she had been a member of the Meeting for Ministry and Oversight for several years. She was active in Church work wherever she was, whenever her health would permit. The daughter of Joel W. and Myra Ferguson Bowles, she was born May 29, 1886 in Stuart, Iowa. She graduated from William Penn College and later married Birt Arthur Wagner, who passed away in 1933. Surviving are three children, Alice Merlyn Wagner of Richmond, Indiana, Charles Edward of Altadena, California, and Birt Arthur, Jr., of Fontana, California; seven grandchildren; and two brothers, J. Walter Bowles and C. Wendell Bowles, both of Wichita, Kansas. A Memorial Service was held in Richmond, Indiana, with R. Furnas Trueblood, and a Service in Wichita, with Charles Lampman in charge.

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LOCAL MEETING DIRECTORY

Alhambra, California.—Alhambra Friends Community Church, 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30, 10:10, 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California.—Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone Trowbridge 6-6883 or Trowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

Cincinnati, Ohio.—Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Don Stanley, pastor, 2805 Digby Ave., Phone PL 8911.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m. C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettenigill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento, S.S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina.—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana.—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Long Beach, California.—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

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Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Lynn, Massachusetts.—Friends Meeting-house, corner Friend and Silsbee Streets. Bible School at 9:45 a.m.; Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana.—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts.—Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byr, Pastor. 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New Haven, Connecticut.—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 4th to September 30th, 1952, at 11:00 a.m.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m. Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m.; Worship 11:00 a.m. Christian Endeavors 6:30 p.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, Vermont 3579.

Seattle, Washington.—University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Un-programmed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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